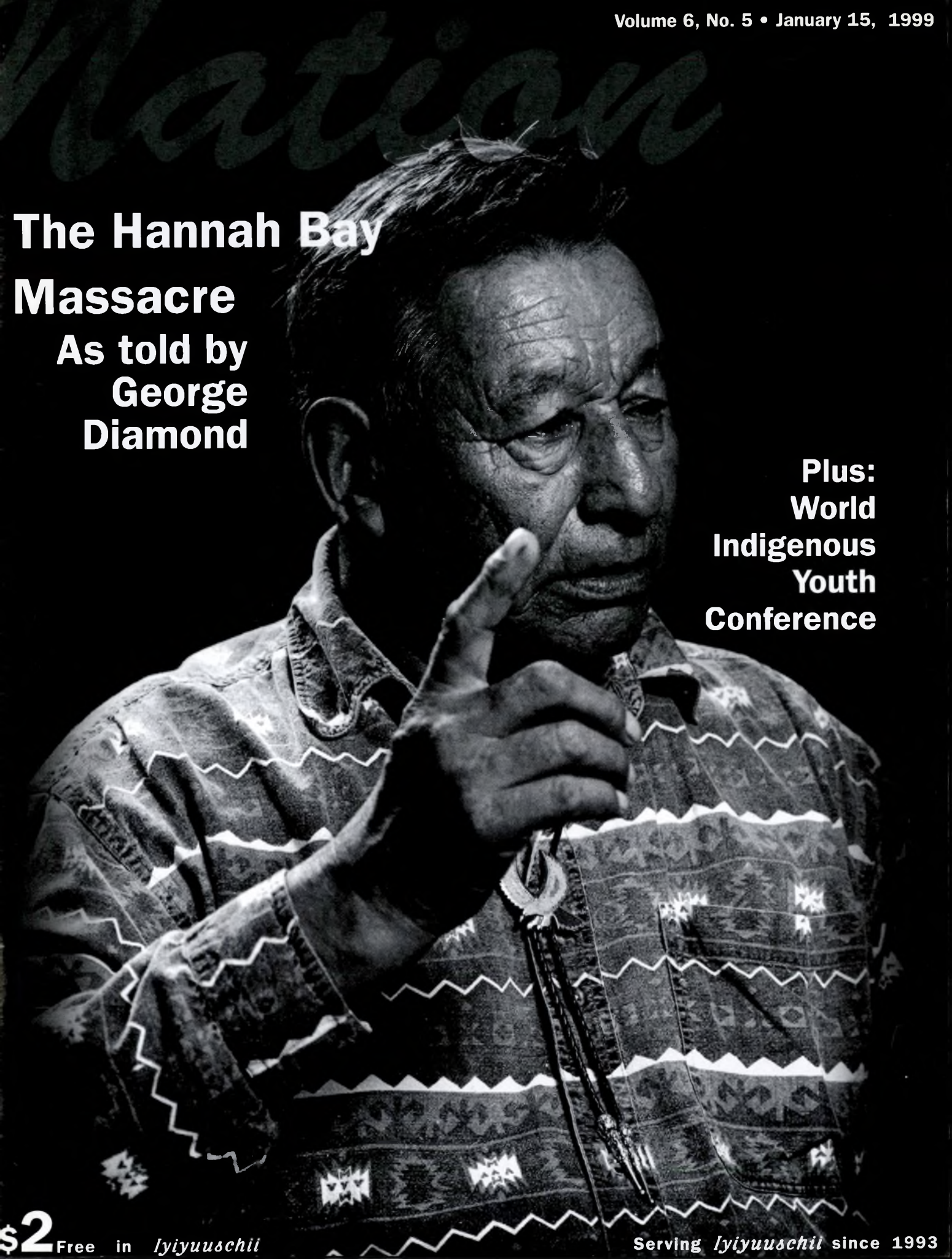




The Hannah Bay Massacre

**As told by
George
Diamond**

**Plus:
World
Indigenous
Youth
Conference**

AIR CREEBEC BONUS PLAN !

COMING SOON !!!



FLY AND GET FREE GIFTS !!!!

NO ROOM AT THE INN... IN THE CAR



It was a cold, cold night, not unlike one that my mother had told me about a long time ago. Another holiday season when it was a chilling minus 41 degrees Celsius or more. That night, long ago, we were in the vehicle somewhere in Northern Ontario, with Dad and Mom up front and my two brothers and me in the back. We were all shivering with the cold. A police officer stopped Dad and offered to put us all up for the night at his house because it was that cold. Dad refused saying that we were almost home.

This was not the only time that strangers offered to come to our aid during the holiday season. Holidays are a time when people seem to go out of their way to extend a helping hand.

For example, I have a stepbrother. His cheque was a little late and his ex-wife offered him \$350 so he could buy presents for their three sons. She didn't want him looking bad in front of his kids at Christmas. Fortunately his cheque arrived but this is the sort of thing I'm talking about. People helping people, even where and when you wouldn't expect it. It is in the human spirit to be a part of the community of man and do works both good and beneficial to others. It is our way to connect with each other and reaffirm that we are not alone in this world.

But back to that cold night in December 1998. It is about 9:30 in the evening and I see a man by the side of the road waving us down with a flashlight about 15 kilometres from Chibougamau, just down from the Route du Nord turn-off on the way to Mistissini.

This Cree, at first, looks like the abominable snowman. He is covered with frost and it's hard to tell who he even is. He's looking for a ride back to Mistissini.

Earlier in the day his father and him had

went to check and pull out some traps. A Cree trapper had fallen ill and no one was sure when he would be able to go back on the trapline.

It isn't the Cree way to leave traps unattended. It's wasteful and disrespectful to the animals and the land.

It's also tradition to help each other out because survival is sometimes a difficult proposition to say the least in the Far North. This is why the father and son took time off on their holidays to go back to work to help out a trapper in need.

It is also why we stopped to pick him up. He was somebody in need on a dangerously cold night.

As Donnie and me were talking to him he told us the story of picking up the traps and animals for their friend. We thought this was a great thing. He said that after a while on the snowmobile sled the cold had gotten too much, so he told his dad to drop him off and he would hitchhike home. He didn't anticipate a problem, it being the holidays and all.

I guess he was a little too optimistic as he told us several cars and trucks had passed without stopping.

Thinking back at how cold it was, given the season and the traditions of Crees helping Crees, I can only think those drivers must have been tourists. After all no Cree would leave a Cree to freeze by the roadside, wouldn't you think?

If it was a Cree then perhaps our Cree Nation collective New Year's resolution should be to find and promote those Cree traditions that made the Crees strong and self-reliant with a sense of community.

Either way it is only right to pick up someone stuck in the middle of nowhere when it's 40 below. Anything else is a shameful way of life.

by William Nicholls

CONTENTS

NEWS

5 TURMOIL TAKES TOLL
CHIEF SHUT OUT OF MEETING

5 AVALANCHE KILLS 9
FINGER-POINTING CONTINUES

7 FUNDING SHORTFALL
QUEBEC CUTS SHELTER'S BUDGET

7 BRIEFS • LIBS GET NOD,
CHIEF SAYS TAKE A HARD LINE

COVER

10 MASSACRE
IT HAPPENED AT HANNAH BAY

YOUTH

16 KIA ORA
WAITANGA, NEW ZEALAND

DOLORES

21 HOCKEY NEWS
EASTMAIN ARENA OPENING

HOCKEY

25 WASWANAPI WINS BIG
LAC SIMON TOURNAMENT

THE COVER

George Diamond

Photo: Neil Diamond

Design: Sylvia Tennisco

reznotes

by Ndiamon

I remember years and years and years ago when I was about nine or 10 calculating how old I'd be when the year 2000 would finally come around. I remember thinking how far off it was and how old I'd be. In case you've only just finished your New Year's celebrations, friends, that magical number is now only about 350 days away.

How will Cree life be different, say 50, even 100, years from now? Well, if things keep going the way they've been this past year, nearly every Cree now living will have been awarded an honorary doctorate for something or other by every university, including the University of Eastmain (or U of E as the hip students of Eastmain will undoubtedly call it).

Hydro-Quebec will be fighting to dam that creek behind your great-great-great-grandson's cabin in the bush. Who knows, Cree fishermen in Nemaska might be using my invention: a lure equipped with a sensor, that's attached to a device that will inflate when the fish bites, dragging the poor helpless fish to the surface. By then, miniaturization will have been perfected so a video lens will be an option. All the better to witness and have proof of those gigantic walleye and lake trout biting. No one will ever doubt those stories of the one that got away again.

The first Cree astronaut will be on a mission to the farthest reaches of the solar system to gather data on whether hunting, fishing or trapping is feasible.

The Grand Chief of the Cree of the Republic of Eeyou Estchee/Istchee (Iyiyuu/Eenou Istchee/Estchee) (We still won't be able to come to an understanding!), a Cree descendant of an obscure American President, William Jefferson Clinton, will be impeached for sexual improprieties. Only to be found innocent in the Cree Senate. The Grand Chief will threaten to annihilate the tiny Republic of Quebec in order to draw attention away from his troubles. The Nation, by now a sleazy tabloid, will devote several covers to the scandal. Around this time, the magazine will also publish, electronically of course, its 150th anniversary issue with the founders on the cover. Naked! Finally!

Millions of tourists flock to tropical Waskaganish to sample Cree hospitality. A popular attraction in the city will be the Creeurope Fur Trade Museum located in

downtown Waskaganish. Included in the package is an underwater tour of fur trade-era shipwrecks off the James Bay coast.

The Raid Des Cree, the largest snowmobile race in the world, will commence in the largest Cree city, Mistissini, and finish in Davis Inlet, one of Creeland's colonies. The coveted Pimpichuu Cup, awarded every four years, will be made from Mistissini gold and inlaid with gems from the mines of Chasibi, as it will be then known.

The 200th annual Val d'Or Co-ed Hockey/Broomball tournament will be rocked by scandal when a member of the organizing committee is found accepting bribes in the form of a water bed and other household furnishings. The tournament then moves the following year to the bustling metropolis of Louvicourt. Gone will be the days when people who drank too much and missed their flights are left to fend for themselves away from home. They will be happily mass-teleported back to their families on Christmas eve.

Creeland, after years of bickering and debate on a common currency, launches the Creeo. On the strength of the Creeo, Crees travel the world and surrounding planets in large groups snapping vacation photos, taking over where Japanese tourists left off.

The Cree Republic Of EE/II/EA hosts the Olympic Games. The Crees take gold in bowling, ballroom dancing and snowshoeing. A Cree from Chisasibi takes gold in the exhibition sport being considered for the following games, Gajackheejanood, winning several thousand Creeos. The International Olympic Committee literature explains, "Gajackheejanood originated in Iyiyuu Istchee when trappers gambled for beaver tokens during the fur trade. The game is simple. A short rod is left standing on the ground; the competitors hurl coins to see whose will fall closest to the rod. 'Leaners' are sure winners, as are 'touchers,' unless they are knocked away from rod. Whoever throws the first coin calls 'shaking' or 'taking.' Shaking means whoever is closest to the rod shakes all the thrown coins, calling either heads or tails. If he or she calls heads, he wins all the coins that fall heads up. And so on and so forth." Spectators world-wide are thrilled. The following Olympics are held in Kahnawake but get into trouble as Quebec separatists threaten to blockade the Joe Norton Memorial Bridge unless they are recognized as "distinct."

The Nation is published every two weeks by Beesum Communications.

editorial board
Ernest Webb, William Nicholls, Alex Roslin
director of operations
Catherine Bainbridge
iyiyuu ayimuun editor
Brian Webb
photography
Neil Diamond
graphic design
Katerina Cizek, Sylvia Tennisco
director of finances
Linda Ludwick
director of marketing
Rhonda Sherwood
sales representative • Montreal
Michael Ryan 514.842.7509
sales representative • Val d'Or
Yvon Boisvert 819.874.6977
layout & production
E. Webb, A. Roslin, W. Nicholls, N. Diamond
administrative assistant
Billie Jo Ratt

THANKS TO:

Roy H., Paul D., Holly D., Sam G., Jimmy M., Pat H., Bradley G. for their kind words, encouragement and criticism. Air Creebec

Printed by Quebecor.

©All Rights Reserved
Publication Mail #0584584
ISSN #1206-2642

THE NATION IS A MEMBER OF:

The James Bay Cree Communications Society
Circle of Aboriginal Controlled Publishers
Canadian Magazine Publishers Association
Quebec Community Newspaper Association
Canadian Community Newspaper Association
Les Hebdomadaires du Québec



WHERE TO REACH US:

POSTMASTER:
5505 St-Laurent, #4203B, Montreal, QC. H2T 1S6

Please address correspondence to:
The Nation Production Office
5678 Park Ave.
P.O. Box 48036
Montreal, QC H2V 4S8

Editorial
Tel.: 514.272.3077 Fax: 514.278.9914

The Nation Head Office
P.O. Box 151, Chisasibi, QC, J0M 1E0
e-mail: beesum@beesum-communications.com
on the web: www.beesum-communications.com

SUBSCRIPTIONS

Individuals & Institutions: \$45
ABROAD: Individuals: \$70 U.S.
ABROAD: Institutions: \$85 U.S.
Payable to Beesum Communications

The Nation



ELECTION TURMOIL HAS TAKEN TOLL IN OJ.

The months of conflict in Ouje-Bougoumou over last July's election for chief have taken their toll on the community, said embattled Chief Louise Wapachee in a statement last month.

"This ordeal has caused hurt, confusion, relaying of wrong information, targeting of certain people and dissension among the people," the chief said.

The debate has "caused a rippling effect to our children, youth, Elders and to other communities," Wapachee said. She added that the problems have "caused stalling in the major community decisions that require immediate attention."

After the election, Wapachee was beset by allegations of a former band council member, Joseph Shecapio-Blacksmith, who said she shouldn't have run for chief while holding the job of band treasurer. He pointed to a community bylaw that he said prohibits exactly this situation.

But an investigation by the Cree-Naskapi Commission didn't support the claim that there was wrong-doing.

An Elder had also come forward to say he had been told who to vote for. His grand-daughter later disputed this claim, saying the Elder confused what happened.

Nevertheless, these and other disputes (for example, Wapachee's unsuccessful attempt to cut the hundreds of thousands of dollars in "recognition awards" received by the former chief and council) eventually led to the community voting to hold another election.

In her statement, Wapachee denied any wrong-doing. "It is sad to see that a community that has won an international award has to go

through such pain that will create an enormous scar to the community and the people. I believe when we let issues control us they take the best out of us," she said.

"It is hard to please everyone. We have to sacrifice a lot to show people that there was no wrong-doing."

A date is not yet set for the re-election. Community members had expressed a desire to change the bylaw to get rid of a number of ambiguities and loopholes.

On December 17, the community held an assembly to discuss the bylaw, but decided to postpone the discussion until a Cree translation of the bylaw is done.

But unbeknownst to many residents, members of the band council had already gone ahead on December 2 to change the bylaw.

In an unusual move, the band council meeting was called without the knowledge of Wapachee and the corporate secretary. The chief and some council members didn't attend, according to one band official, who asked to remain anonymous.

"To me it (the meeting) was quite a surprise. I don't think a lot of people in the community knew what was going on," said the official. "I knew something fishy was going on."

The Dec. 2 meeting apparently did have a quorum and the changes are now official. A band official said the amendments couldn't be released to *The Nation* yet.

The official said Wapachee agrees that the bylaw should be changed, but wants the whole community involved in discussing it. Wapachee herself was in meetings and couldn't be reached despite several calls.

by Alex Roslin

OFFICIALS IGNORED AVALANCHE DANGER FOR THREE YEARS

The funeral for nine Inuit who lost their lives in an avalanche in Kangiqsualujuaq took place last week, but a storm of questions remains about why the disaster happened and whether it could have been prevented.

At 1:30 a.m. on New Year's Day, an avalanche smashed through a wall of the elementary school, which is located in the shadow of a mountain.

In the school's gymnasium were 500 residents bringing in the New Year. Twenty-five people were injured and flown for treatment to Montreal.

The school, co-op store and church have all been shut down due to the avalanche risk, jeopardizing the school year for 200 children.

Community members have expressed anger that nothing was done after a 1994 avalanche that stopped just short of the school, burying two people. They were rescued.

In 1995, the Kativik School Board commissioned a study by two avalanche experts. They said the school wasn't in danger from future avalanches, but recommended that snow fences be built to protect the school just in case.

The school board claims it sent the study to the Quebec Education Ministry, which approves infrastructure projects in the Inuit and Cree communities. The ministry denies getting a copy, but conceded that it got a note from the study's authors outlining their broad conclusions in 1995. But nothing was done about the concerns.

Donations are being accepted to help the community. Especially welcome are winter clothes, cash and food. Many of the people in the gym had taken off their winter clothes, which were buried in the snow.

Send donations to: George River Emergency Fund (CIBC Branch #0485, Acct. #05-54537), Kuujuaq Municipal Corporation, Box 210, Kuujuaq, Quebec, J0M 1C0. First Air has agreed to fly cargo donations free of charge.

BY ALEX ROSLIN
(with files from *The Gazette et al.*)

Confused in Waskaganish

Letter to *The Nation*.

I am very much confused!

There is a wind of doctrine blowing through Waskaganish. Many are shaken by this wind of doctrine regarding divorce and remarriage.

The present overseers at the Cree Pentacostal church are saying that it is okay to divorce. Do they realize what implications a doctrine such as this will have in the community of Waskaganish?

Are there any sensible preachers and other ministers of the cloth out there in Cree territories who have an answer for those who have succumbed to this devastating teaching?

Where does it say in the Bible that it is okay to divorce? Where does it say in the Bible that divorce is an option?

Should a divorced person be in a place of leadership?

Should a person who is married to a divorced person be in a place of leadership?

Yours truly, I am confused.

Anonymous

Survey not scientific

Letter to *The Nation*.

I thought the purpose of the Cree newsletter was to improve communications between Cree communities. The impression I'm getting from the newsletter is rather negative.

Your best of the best survey has not served its purpose and I believe that it was unscientific in its survey, extremely rude and very disrespectful.

The best of the best survey should serve its purpose, not the contrary.

I would suggest you consider changing your image. You not only hurt individuals but also communities. The image I'm getting, and I'm sure a lot of people are

getting it, is *The Nation* is a weapon among the Cree communities. It's being used to send negative messages to each other. If you can't serve its purpose please discontinue its publishing.

From a concerned Cree citizen, DeaN



Claude Charette, Director • 471,6e Rue ouest • Amos • Québec • J9T 2V5

Bur.:819-732-6558 • Rés.:819-732-6739 • Téléc.:819-732-0317

Page Web:www.branchaud.qc.ca • Internet:ameublex@lino.com

Ameublement Branchaud Furniture, with it's greater buying power is able to offer the best prices in Abitibi-Témiscamingue.

Soon in Val d'Or!

We carry these brands :

**Sony
Kenwood
Maytag**

**G.E.
Frigidaire
Elran**



FUNDING CUTBACKS LEAVE SHELTER IN A LURCH

The Native Women's Shelter of Montreal is seeing some hard times this year. The Quebec government cut \$70,000 from the shelter's budget for this year, and this while it was already \$50,000 short of what was needed.

Right now, more money is only a dream for the cash-strapped shelter. "If we got the money, we could get the extras like metro tickets for the women or pay our bills on time," said Jean Stevenson, the shelter's interim executive director.

At the moment the shelter is running with a skeleton crew. "Normally the evening shift would have two counselors and now there's only one," said Stevenson.

This means the counselor can't give as much attention to the women in the shelter because she is busy acting as a doorwoman and receptionist, as well as listening to each person when they need time to talk.

"In that way the residents are suffering," she said, noting that the women's needs are not being fully met.

Already, the shelter has laid off one employee and hasn't replaced another employee who recently went on maternity leave.

"We can't afford to replace anybody," Stevenson said. The shelter's working hours have also been reduced in order to cut cost.

Stevenson said the shelter's cash crunch means it also needs more volunteers than they currently have. She said a Native women's shelter is needed in Montreal because regular shelters aren't equipped to handle the

needs of Aboriginal women.

"There are specific needs of Aboriginal women from a cultural viewpoint. Here we look at the four aspects to healing women: emotional, mental, physical and spiritual."

Each day there are morning ceremonies, plus healing circles every Thursday. The shelter also has access to sweat lodges, but needs money so it can bring in Elders to talk to the women.

The staff believes the shelter has to grow, not shrink.

"We need a bigger shelter," said Stevenson. "We want to serve more people and do job skill training, but don't have the room or funding for educational training or more rooms."

Stevenson asks the public to help with donations of money (tax-deductible) and time because Aboriginal women are the most marginalized people in Canada.

"We're the Third World in Canada and we need help as much as any Third World country does," she said.

People who help share the wealth and assist the shelter will know they are not only helping this generation of First Nations people, but the future as well, said Stevenson.

"Native people want to get well and they want to work on their healing," she said.

Brainstorming is constantly going on to raise funds to make the shelter work. But even though the shelter is hard-pressed for money, Stevenson says it would never close its doors: "There's no possibility of this place closing because there's too great a need for it."

by William Nicholls

Native voters supported Liberals

Crees voted massively for the Liberals in the last provincial election, according to an analysis by the Canadian Press.

Turn-out in the Cree communities was also higher than among other First Nations. About 40 per cent cast a ballot, or 2,389 out of 5,921 eligible Cree voters.

Over 83 per cent of Crees voted Liberal, compared to only 11.3 per cent for the Parti Québécois.

The results don't distinguish between Native and non-Native voters in the communities.

Across Quebec, only 20 per cent of Native people voted, again mostly for the Liberals.

Some First Nations participated much less than others.

The Mohawks systematically boycotted the election, as they have in other non-Native elections.

Meanwhile, in the Inuit communities, turn-out was 58 per cent (20 per cent of voters chose the PQ).

Despite the Liberal support, PQ MNA Michel Lévesque was re-elected in the sprawling northern Ungava district with 70 per cent support in the non-Native towns.

Lévesque won with a total of 6,462 votes, compared to 5,517 for the Liberal Claude Eric Gagné and 1,443 for Steve Paquette of the Action-Démocratique du Québec party.

But in an eastern riding, Liberal candidate Nathalie Normandeau could not have won without massive support from the Mi'gmaq.

The Algonquins, Atikamekw, Innu and Hurons also voted overwhelmingly against Premier Lucien Bouchard's party.

First Nations warned to hold out for better deal on residential schools

A Saskatchewan chief who signed an out-of-court settlement for residential-school abuse says his members have been cheated.

Bryan McNabb, chief of the Gordon First Nation in Punnichy, Sask., said other First

continued on page 9



**FOYER POUR FEMMES
AUTOCHTONES DE MONTREAL
NATIVE WOMENS SHELTER
OF MONTREAL**



C.P. 1183, succursale A, Montreal, Quebec H3C 2Y3

The Native Women's Shelter of Montreal is a non-profit organization, established in 1987. The Native Women's Shelter responds to the immediate needs of Aboriginal women and children who require a safe and supportive place to stay. The staff assists the residents to obtain financial assistance, housing, identification, health care and legal advice. We provide counseling, workshops, referrals, accompaniment, and advocacy.

This year, the Native Women's Shelters' core funding was reduced. Since we are a non-profit organization, we rely on donations to help us continue to provide needed services at the Shelter. **Donations would be greatly appreciated and tax receipts are issued.** We also need furniture, appliances, the Internet, and a photocopy machine. We are looking for volunteers for fundraising. For further information, please contact Jean Stevenson at 514-933-4688.



We're Moving!!
But not far.....

As of Monday, January 11th, 1999 our office address will be :

**5505 Blvd. St. Laurent
Suite 3018
Montreal QC H2T 2X2**

We are still in the same building, on the corner of St. Laurent and St. Viateur.

We invite everyone to come and visit us. But please do not go to our post office box on Parc Avenue, because there is no way any of us will fit into that small a box.

*If anyone would like to donate plants to our new office, we would be deeply grateful.
Money also makes a great gift.*

Omm_

The Glass Bead Game: Magister Ludl

by Hermann Hesse

Bantam: New York, 1969

Here's one for all you Cree Buddhists, yoga masters and kung fu gurus out there.

The Glass Bead Game came out in 1943 at the height of the carnage of World War II. In a world engulfed by war and genocide, author Hermann Hesse was living in seclusion in the mountains of Switzerland writing his last major work. The novel won Hesse the Nobel Prize for Literature in 1946.

The Glass Bead Game, like much of Hesse's writing, wrestles with the theme that preoccupied him and many other thinkers: the conflict between thought and action, mind and body. For answers, Hesse cast his net in the waters of Asian philosophy and spirituality. This is what made his books cult classics in the 1960s among young people searching for meaning in a world gone insane yet again.

The Glass Bead Game is about a future society that evolves out of the wars of the 20th century. A mystical sect of celibate yoga masters and musicians is entrusted with preserving the world's culture, education and knowledge. They live a detached life unfettered by the problems of the world, meditating and pondering obscure philosophical questions.

Hesse himself lived pretty much the same kind of isolated and solitary existence in real life, tirelessly contemplating philosophical dilemmas and searching for Enlightenment. And this was before the days of LSD!

But World War II was a rude awakening for Hesse. It made him realize that internal peace is all but impossible in an insane world, that mind and body must be one.

Some of you may have heard of Hesse's best-known book *Siddhartha*, which is about a man in India who struggles to find enlightenment all his life only to gain peace at long last one fine day while staring into a river. That's a lesson that may seem pretty obvious to anyone who spends a lot of time in the bush, but not everyone is so lucky.

The Glass Bead Game is longer and more challenging to read, but, hey, you're going to have a lot of time on your hands sitting there beside that river...

BY ALEX ROSLIN



continued from page 7

Nations should hold out for more money and not go for the quick buck.

"I don't think my people are being treated fairly," he said.

McNabb's community was the first to sue Ottawa over abuse at the residential schools, but then hastily agreed to deals ranging from \$8,000 to \$180,000, depending on the severity of the abuse.

McNabb urged other chiefs to fight for bigger payouts in line with the \$4 million the Ontario government gave this year to the three surviving Dionne quintuplets for exploiting them as a tourist attraction.

So far, Ottawa has only settled with victims of former residential-school employees who have already been convicted of sexual abuse.

The feds had paid out about \$20 million in 200 cases as of last March 1998, and the final tally will easily reach hundreds of millions or billions of dollars. So far, there have been 1,600 claims.

The amounts vary depending on where the abuse took place, because Ottawa has been striking deals based on how much a province's courts would award.

Most of the payments so far have been made to former students of the Gordon Indian Residential School in Saskatchewan. William Starr, the former director, was convicted in 1993 of sexually abusing the children ending in 1984.

Lawsuits blamed Ottawa for not checking Starr's background and failing to fire him when allegations first surfaced. The money being paid is far short of what former students sought.

An estimated 105,000 children passed through the system across Canada before the last schools closed.

"We're opening new files every week," said Jeff Scott, a Regina lawyer. "The primary reason people are coming forward is because it's in the news."

In July, Canadian Press obtained a secret Indian Affairs document that advised bureaucrats on steps to limit how much compensation would have to be paid to abused residential-school students.

The document warned against use of the word "apology," underlining that it's better to use "an expression of regret" formulated "in a way not to blame anyone."

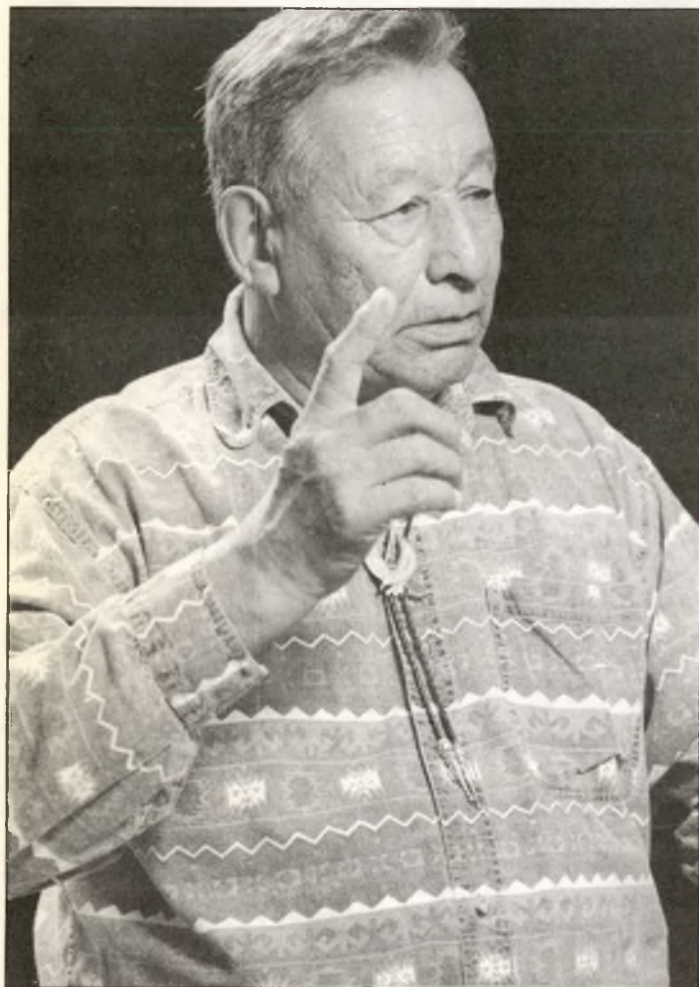
Bureaucrats were also advised that, in the long run, it would be cheaper to make out-of-court settlements with former students, as opposed to letting claims go before a judge.

When Indian Affairs Minister Jane Stewart made her Declaration of Reconciliation last year, many believed she carefully avoided saying anything that would increase Ottawa's liabilities for the residential schools.

The declaration was accepted by the Assembly of First Nations, but other Native officials said it was insufficient.

The Hannah Bay Massacre

As told by
George Diamond Sr.
and Louise Diamond



Interviewed by Christopher Stephen
Translation by Brian Webb

I will talk about what I was asked to talk about today. This was really long ago. Many of the Elders who told the stories are not alive anymore. This happened long ago. I don't really like what I'm going to try because it was too long ago. Because some stories that are told are not the same. Just like the legends; they're not all the same. That's what happens to the old stories. I think the young people should have tried to get these stories earlier. But I guess they didn't hear the stories that we heard in the past. People will know my name here. My name is George Diamond. And I will try to tell the story of what I've heard. I'll try to tell the story carefully.

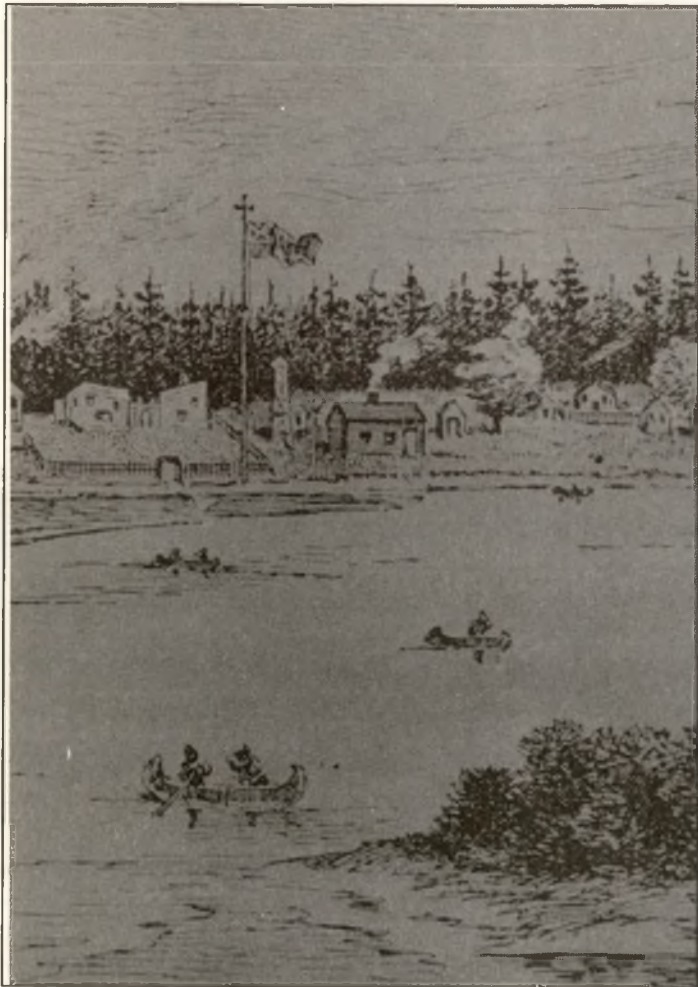
"The ones chasing him were certain he was going to die since they thought that he was coughing up blood, so they stopped chasing him."

At Hannah Bay, there must have been a trading post where supplies were kept with food, guns and ammunition. A manager must have been put there to take care of the post but I'm not sure if it was a white man or a Native. The people around there must have gone there to get their supplies from the white man. They took their furs to trade. And from what they've traded, that was how they

bought their supplies as they traveled on their hunts.

This event happened long ago. There was a man; I'm not sure of his name. But it's from the Elders' stories that I will tell this. They called that old man Kaapischaaukuu. There were two young men with him who were his sons. They accompanied him on the hunts. Then they thought of doing something that they thought. They thought, "We would have many things if we owned the supplies at the trading post." This was the post where the people took their furs to trade. The Elder called Kaapischaaukuu performed the shaking tent when it was erected for him. He was told from the shaking tent what to do - by the voices that were heard. I, too, have heard this many times - hearing someone from the shaking tent.

Then once while doing this, a spirit talked to him from the shaking tent. It said, "If you are able to do something among your people, you will succeed." That was to kill one of his people in his group. There was an old woman at their camp. She was very old and unable to do things for herself. She must have been blind because of how old she was and must have been just carried around. This was the first person they killed - the old woman. I don't think they properly buried the old woman because of how they acted. The whole camp was on the move. They went to the trading post and made camp. They erected their teepees. At night,



they built a huge fire.

There was young boy at the trading post, who had been raised there. He had a younger sibling there. I don't think their mother was alive. That was where they stayed. This young boy entered the teepee with the brightly-lit fire. The people inside were preparing their guns. They were the guns filled with gunpowder; those were the only guns around. There were no rifles at that time. The people were cleaning their guns.

This young boy went home. He was very surprised to see them really cleaning their guns. He told the post manager what the group was doing. "I wonder if these people are trying to kill us," the young boy said. The manager didn't listen to what was said. Well, he didn't know what those people were thinking. These people stayed there for a while and hunted for themselves. Then those people said, "Early in the morning, we'll go to the trading post." In the morning when the sun wasn't still up, they knew the manager was up. They went to the trading post when they knew the manager was awake. The manager went outside. He was the first to go outside. That was where they assaulted him.

They used guns. They killed all the people of the post. The young boy who was raised at the post knew for sure that they were killing the people of the post. His younger sibling was there at the post too. The young boy grabbed his sibling and they ran away together. They were shot at. The young boy knew his younger sibling was hit as he ran with him. His hand was also hit. He saw his blood flowing from his hand. He sucked the blood from his hand. He didn't stop running. He sucked the blood from his wounded hand and spit the blood on the snow. The ones running after him trying to kill him saw what he had done. They saw his spit was bloody. They thought he was already dying and coughing up

REAL MEALS.



EASY AS KFC ♣



Good for many

Free 2 litre Pepsi
with any purchase over
\$20 (before taxes).

One coupon per offer, valid at any participating KFCoutlets. Cannot be used in conjunction with any other. This coupon has no cash value. Taxes extra. Coupon expires February 28, 1999.



Good for one

Big Crunch Combo
with fries and
568 ml soft drink

\$4.99
in-store

One coupon per offer, valid at any participating KFC outlets. Cannot be used in conjunction with any other. This coupon has no cash value. Taxes extra. Coupon expires February 28, 1999.



Good for one

2 pieces of chicken
(dark meat) with fries,
salad, and 568 ml soft
drink

\$3.99
in-store

One coupon per offer, valid at any participating KFCoutlets. Cannot be used in conjunction with any other. This coupon has no cash value. Taxes extra. Coupon expires February 28, 1999.

Make a good meal!



10 pieces of chicken
medium fries
250ml gravy
2-250ml salade

\$14.99
in-store

One coupon per offer, valid at any participating KFCoutlets. Cannot be used in conjunction with any other. This coupon has no cash value. Taxes extra. Coupon expires February 28, 1999.



Good for four

10 pieces of chicken (dark meat)

\$9.99
in-store

One coupon per offer, valid at any participating KFCoutlets. Cannot be used in conjunction with any other. This coupon has no cash value. Taxes extra. Coupon expires February 28, 1999.



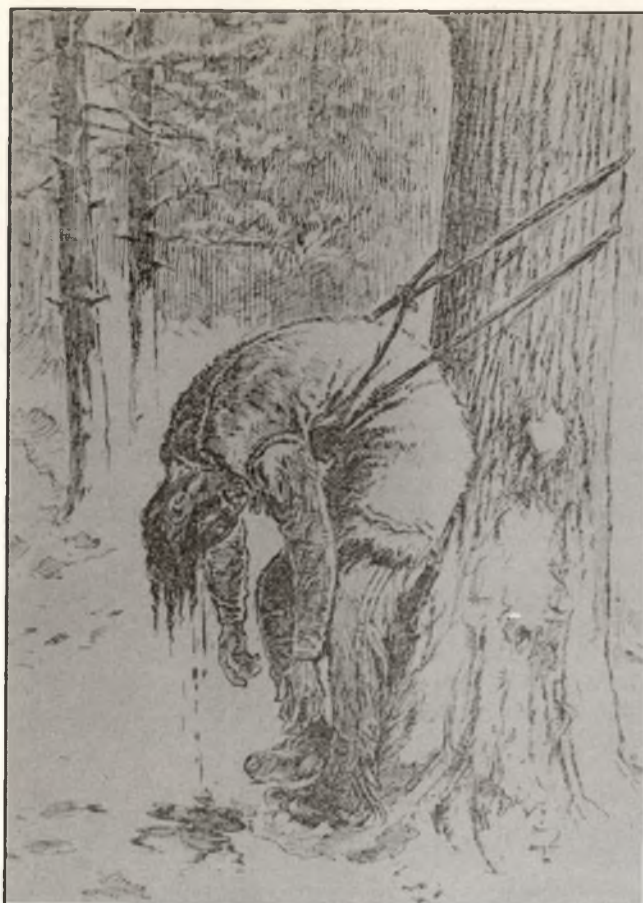
Good for many

15 pieces of chicken

\$14.99
in-store

One coupon per offer, valid at any participating KFCoutlets. Cannot be used in conjunction with any other. This coupon has no cash value. Taxes extra. Coupon expires February 28, 1999.

An Artist's rendition of "Kenooshao's end" (as he was known to the H.B.C.). From the H.B.C. Archives.



Cont'd From Page 11

blood from his body. But he was only drawing blood from his wounded hand and spitting it out. The ones chasing him were certain he was going to die since they thought that he was coughing up blood, so they stopped chasing him.

That young boy ran to Moose Fort along the coast. It must have taken him a while because it's a bit far. I don't know how long it took him to get there. I don't think it was the same night when he got there. When he reached the place where the people were, he told the manager there of what happened where he came from. The manager at Moose Fort wanted to hear the news carefully. The young boy told everything that happened.

The Moose Fort people set out for the camp of Kaapischaaukuu. There were women there. When they were reached by the Moose Fort people who were sent there, the women were asked what happened. The women told the story completely about what happened. This was how the story was heard. It was the women who told the story of what happened. When the women finished their story, the arriving group from Moose Fort searched for Kaapischaaukuu.

It was said that Kaapischaaukuu was found while he was checking his rabbit snares. He said right away that it wasn't his orders to do what was done. He said it was his sons who did the killing. But the women told the story of what really happened. It was said that Kaapischaaukuu was shot right there. He was shot while he was tending his rabbit snare. It was said that his jaw hung from the willow that he used to hang his rabbit snare.

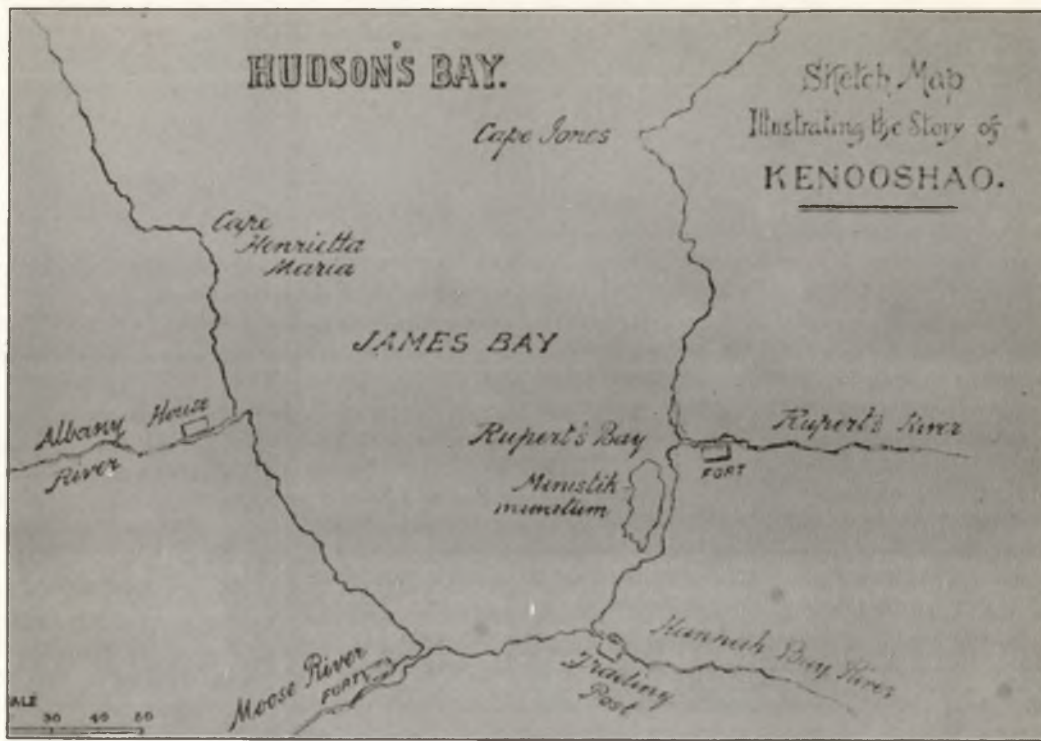
Christopher Stephen: Can you tell us why this story of what happened at Hannah Bay wasn't really told? Was this story kept as a secret? It seems that a lot of people weren't told the story.

For you young people, I guess you didn't hear the story. But for us older people, it was always told. It wasn't kept as a secret. But while Kaapischaaukuu was being pursued and when he was killed, there were people from Eastmain who were related to him. And here in Waskaganish is William Katapatuk; they must have been related. That was when it was kept secret. But I will tell of what I've heard. When Kaapischaaukuu's relatives were searched for, the people were told if they did it again, all of them would be killed. This was the story that I heard.

And for you, Louise, can you tell us of what you know of what happened at Hannah Bay?

I always heard this story also. George's father told the story and also his grandmother. I will finish what the old man was talking about. When the people wanted to find out what happened, they went to the women of that camp. Many people wanted to find those people who did the killings. The ones who did the killing weren't found right away. After they killed all those people at the post, they left and moved camp, taking everything from the post before the ones searching for them arrived there. They couldn't be found right away when they were searched for. Then they were found. The women were there at the camp. They were all asked what happened. All the women told of what happened at the Hannah Bay Post. They went to the post to trade their furs. But when they got there, their actions were very proper. They were all told to tell of what happened. They told everything. They told the story of the old woman who was killed first also. When the ones searching for Kaapischaaukuu found him, they asked him why he did it. He was saying that it wasn't him who did the killing. He was blaming his sons. But all the women at the camp were saying that it was all his orders that were followed. And that was where he was killed. And when the women told the story, that was how the people found out that he was from this way and had relations over this way. This was what the old woman named Harriet told me. It seemed that they wanted to hide the story. They were afraid that if the others found out who Kaapischaaukuu was related to, something would happen to them. This was the story that was told me.

More on page 14



Can you tell us about the shaking tent? Can you tell us how the old man used it? Did he use it in a good way or a bad way when he did those things in Hannah Bay?

He didn't use it properly because of the result of what happened - the advice he heard from the voice in the shaking tent. He was first told what to do among his camp. They killed an old woman at their camp first. And he did do what he was told. He didn't use his knowledge of the shaking tent properly. I saw the shaking tent many times. I, too, erected shaking tents. The Elders I saw perform the shaking tent ceremonies, I knew they used it properly. I listened carefully to what was said from the shaking tent. It seemed that there were many people talking from the shaking tent as we listened to what they said. The one performing the shaking tent was also advised. The one who sits inside the shaking tent always listens intently to what is said by the spirits. This is what I have seen. I cannot say that they used it in a evil manner. They used the shaking tent to help with their hunts. That was how they found out where game was from the voices heard in the shaking tent. After performing the shaking tent, they knew exactly where to go. This is what I know from the shaking tent.

Today, we all know that white people document everything that they hear. I'm not sure if there is a document that exists of

that story I told. But if there is one, it must be written with all the facts that happened. And for us who only heard it through stories, there are many versions. I have heard that there are documents out there of things that have happened in the past. I am told of things that have happened from documents which I didn't know.

For Louise, I want to ask you one last thing. This happened a long time ago. This happened in 1832, as recorded on the Hudson Bay Company archives. Is there anything that you want to say?

I heard this story from the old women who used to tell the stories. I also heard it from George's grandmother, Harriet. That wasn't only story that she used to tell. And this was where I heard that story of what happened. I listened very intently when they told the stories. This is the only thing I can say of those storytellers of long ago.

And what about you, George?

I, too, can tell you where I heard the story from. Many of those Elders who I heard telling the story are not alive anymore.



There was one old man named Simon. He was my grandfather. And his brother was named William Katapatuk. I heard the story from him also long ago. There was another Elder named Sandy. He's been gone for a long time. I heard him telling the story of what happened also. He told the same story as the other Elders. I used to listen very carefully to the stories the Elders told. I found out other things also from listening to the Elders telling their stories. There are still other stories I can tell.

It wasn't only the shaking tent that I saw. The ones who kept the drum, I saw that too. It worked very well when they used it to find out where game was. I also saw my father beating the drum along with his songs. I saw my grandfathers using it also. The Elder who died, Bertie Diamond, I saw his father using the drum. When he was still able to hunt, he told his sons where to go on the caribou hunts. He knew when the caribou were far and advised them to take a small stove with them on the hunt. He told them that they wouldn't be able to reach the caribou in one day. He already told the hunters how many caribou there were. He said, "One of the caribou that you'll kill will have short antlers just about the height of its ears." He already told his sons how the caribou would look. When they reached the first place where

they set up their camp where their father told them to go, they still hadn't found any traces of caribou. Then in the morning they left to go to where their father advised them to go. They found tracks of caribou. There were five, which their father had already told them. They killed them all. One of the caribou that they killed looked exactly how their father described it with the short antlers - short as its ears. This was the caribou that they were to give to their father. This was what the Elders were like, those who were unable to hunt anymore. The eldest of that hunting party, he already died long ago.

The next day, they dragged the meat back home. They took all the caribou home. At their camp, they made a cache of the meat. Their biggest dog chewed through its tether as they slept and pulled the meat from the cache. It was their father's caribou that it pulled off the cache. And this dog ate the meat.

The Elders really knew what was going on. It seemed that they were told. This was how the Elders who were unable to hunt were like. This was what I saw done. I had real trust in it. I would be happy when my grandfather talked about things that were to happen. He predicted exactly how long it would take to reach the game. They really had knowledge of what they did and how they used the things which helped them.

This was where they found out how they were doing also even if they were far apart. If there was one person sick at a camp, the others would know. But I cannot say that they used their knowledge in an evil way. I know the stories that were told. I have seen it for myself also. From where I was raised, the drum was always kept. I trusted what my grandfather said very much. If he said that it would take one day to reach game, it was always true. And when something happened to them or if they were sick, they used to drum to help them recover. This was the knowledge that the Elders were given. They were very careful with the drum. It wasn't a toy. Boys weren't allowed to use it. They used it with great respect. This was how they helped the sick person. When someone had a lot of love, his songs of good wishes worked very well. I saw this happen when someone was sick. He would then be well.

When I was already able to accompany my father on the hunt, the drum was still in use. I was used with great respect. When someone brought the drum inside to sing, no child was allowed to make any noise. The one singing and beating the drum would only be the one heard. They were given this knowledge to use long ago. I sat with the elders many times when they sat together to talk. And they always said that they were very respectful of the drum. I knew the elders had a lot of love when they talked to the children and the young people. They talked to them properly. This is how I know they had a lot of love. That was why things went well when someone was sick.

There were times when someone was really suffering before there were things from the white man. There were times when a hunter came home even though he was still close to his camp even if he was hunting for food. Then if he dreamt of making a drum for himself, he did what his dream told him. He used the drum well. This was why they really respected their drum. They respected their drum as if it were their mother and father. They saw the drum used in songs many times. I do this also when I am told to sing with the drum. I do it because I trust it completely. I used to be happy when I heard my grandfather talking. I cannot say that it wasn't know of what he was saying. They received their drums from their dreams.

Kia Ora

A trip of a life-time to the Fifth World Indigenous Youth Conference in Waitanga, New Zealand

By Donald Nicholls



Kia Ora (hello). It was hard to imagine that here we were at the Fifth World Indigenous Youth Conference. It was only a short while ago I remember being on the Mistissini Youth Council when James Shecapio presented the idea of a world youth conference. James then dedicated the next year to fulfilling that dream by locating a meeting place, contacting indigenous youth from around the world, fundraising and everything else that goes with a project of that magnitude.

As a result of his efforts, in 1993, on the Plains of Abraham in Quebec City the Cree Nation Youth of James Bay hosted the First World Indigenous Youth Conference. This was only one example of the work James did to enrich our lives, as he made no secret that youth were always his priority. Arriving at the Fifth Conference was special because it was something that James started and it had traveled from Canada to Australia to Ecuador to Samiland (Northern Europe) and now it was in New Zealand. When James presented this idea to our youth council it was with the purpose of gathering the indigenous youth of the world so we could share concerns, issues and experiences, and hopefully create a way that we could always stay in touch and be there for each other.

On the second night of the conference, we did a tribute to



James. It began with Joshua Iserhoff singing. The Moari use song in all of their ceremonies so they responded well to this. Youth Grand Chief Ashley Iserhoff then spoke of James' life and his contributions to the youth and the conference. After, we handed out candles to the audience to accompany the rest of the singing portion of our tribute. Lorianna Kitchen and James' sister, Evelyn, started the lighting of the candles. Next, dancers from both our delegation and the other Canadian delegations performed in full traditional dress. Each performer explained the significance of their outfit and their dance before starting. A crowd favorite was Jonathon Sutherland who demonstrated the hoop dance. Although he did not bring his hoops and had to make replacements, he worked magic with all the designs he created. Overall, the tribute was good and the assembly enjoyed our presentation immensely.

This Fifth Conference was hosted by the Moari tangata whenua (indigenous people) of Aotearoa (Land of the long white cloud:

New Zealand).

The Moari sang to us at the airport and then took us to their *mauri* (meeting house) where we were greeted with speeches, songs and food. It was there that we learned of the way that Moari people greet each other. They rest their foreheads together and touch the tip of their noses and wait until they share a breath. It is believed that your breath is life and that by this closeness you are allowing your life-force to meet as well as the spirits of your ancestors. From there we were bussed to Waitangi where we were greeted by speeches from Elders representing the different *hapus* (clans) and a chorus of Moari youth. Each speech was followed by a beautiful song.

It was held in Waitangi which has special significance for the Moari as the place where their ancestors first arrived in Aotearoa. It is also the place where the *te Tiriti* (treaty) of Waitangi was signed with the *pakeha* (New Zealander of European descent). During the conference, a cer-



IT'S TRUE

On December 4 1998 — in response to a submission by the Grand Council — the United Nations confirmed that the social and economic conditions facing the Crees and other Aboriginal Peoples in Canada are a “gross” *violation of our Human Rights under the International Covenant on Economic, Social and Cultural Rights:*

“The Committee is greatly concerned at the gross disparity between Aboriginal people and the majority of Canadians with respect to the enjoyment of Covenant rights. There has been little or no progress in the alleviation of social and economic deprivation among Aboriginal people. In particular, the Committee is deeply concerned at the shortage of adequate housing, the endemic mass unemployment and the high rate of suicide, especially among youth in the Aboriginal communities. Another concern is the failure to provide safe and adequate drinking water to Aboriginal communities on reserves...

“The Committee is greatly concerned that the recommendations of the RCAP have not yet been implemented in spite of the urgency of the situation. The Committee calls upon the State Party to act urgently with respect to the recommendations of the RCAP. The Committee also calls upon the State Party to take concrete and urgent steps to ensure respect for Aboriginal economic land and resource base rights adequate to achieve sustainable Aboriginal economies and cultures.”

Canada is one of the most “developed” and wealthy countries in the world. Will the governments of Canada and Québec now respect our Cree Rights and our Fundamental Human Rights?



GRAND COUNCIL OF THE CREES
(EEYOU ASTCHEE)



CREE REGIONAL AUTHORITY



emony was held where the Moari flag was flown at the Treaty House for the first time since the signing of the treaty over 150 years ago.

One of the women in our delegation commented that she did not like the way that the women had to sit behind the men during the ceremonies. Later, it was explained to me that the seating was so because women carry the next generation of a people. Therefore, the men are placed in front in case anything happens; the women have time to prepare to defend themselves and the men take the first attack.

During the Moari songs, we noticed that the women were shaking their hands while singing and some were kicking their feet back. So, I asked about it and found out that the hand movements were used to distract their enemies thereby giving their warriors an advantage in battle. The foot movements were used to kick up a cloud of dust so that the enemy could not determine the number of warriors that were standing behind the women. Although it was the men who we saw doing battle songs and cries during the conference, we learned that the women who were more proficient with the weapons. Sometimes the men would stand in front of the women before a battle and when the enemy attacked the men would part and the women would strike first; then the men would strike from the sides.

After the welcoming ceremonies at Waitangi, the Moari moved their Elders from one of the buildings to give us a room large enough for all of us to sleep together. They laid 50 mattresses on the floor for us. We asked why they would move their Elders; they responded that the Cree family should stay together and that everything was as it should be. The Elders were moved to a mauri. Sleeping in the same area was a good chance for us to get to know each other better.

We had the opportunity to choose the workshops we wished to attend. I chose to attend the workshops on Traditional Healing and Education. The healing workshop started off with a Moari stretching exercise which was in the same genre as Tai Chi. We then practiced massaging techniques on each other to relax. The facilitator of the workshop, Maria Barnes, was from a line of traditional healers, and was learning and practicing this art. One

YOUTH

night she prepared a special drink which cured a singer's voice before he was scheduled to sing. Maria talked of how she uses a Tupakihi plant which is usually poisonous but when boiled and prepared properly can either be wrapped on an open gash or drunken to heal the wound internally. The other delegations talked of how little they relied on doctors and hospitals. They talked of how plants properly prepared are inserted into the skin and heal broken bones within a week. They talked of how traditional cures were used to eliminate diseases in their communities. It makes me think about what traditional medicine that our Elders know and if they are still in use in the bush. If you have knowledge of any, I would be interested (Box 38, Mistissini Lake, Quebec, G0W 1C0).

The education workshop revealed that most of the other indigenous peoples are working towards objectives that we have already achieved in our nation. Most other nations are trying to incorporate more of their language or culture into their education systems. Some have created separate schools which teach traditional values that their children attend after conventional school.

The conference ended by deciding to set up a World Youth Secretariat (Council) that indigenous youth of the world could use as a platform to bring their concerns and as a network for youth to stay in contact and support each other. This was the intention of the First Conference and continues to be a priority. Cree Youth Ambassador Samson Weistche will be on the committee to help create this world organization.

It was a long journey to Aotearoa but one that hopefully all of us will come away from a little wiser and more confident in who we are. It makes you think about who you are when you explain to other youth about your people and traditions. It makes you proud to be Cree and indigenous. The conference teaches you as much about yourself as it does about other cultures.

The Sixth World Indigenous Youth Conference will be held in Greenland in the Year 2000. It will be hosted by the Inner Inuit Arctic Circle Council which is comprised of youth from Siberia, Alaska, Canada and Greenland. Sandra Inuitiq, president of the Council, promises to make it a conference you will not forget and that their hospitality is second to none. So, if you get the opportunity, events like these will strengthen, encourage and help you; also, you will meet some of the best youth in the world.

A special thanks to Glen Cooper for all his work coordinating most of the trip for us, as well as giving inspirational speeches on behalf of the Cree youth at the conference and showing traditional dances. Also, a special thanks to the Cree School Board and the Regional and Local Youth Councils for their financial support which allowed 43 Cree youth to attend this conference. *E noho ra, ma te atua koe e tiaki.* (So long, and may God go with you.)



ABEL GUNNER

Satisfaction guaranteed!

10, Bedabin Street
Mistissini (Québec) G0W 1C0

Tel.: 418-923-2044
Fax: 418-923-2107

RESIDENTIAL • COMMERCIAL • VEHICLES • UPHOLSTERY

MWAAK RENOVATIONS & BUILDING

C.P. 08, Mistissini (Quebec) G0W 1C0
Tel. & Fax: 418-923-3592

Allan Loon
PROPRIETOR

- Cost estimates
- Additional rooms, wareh. use & balconies
- Painting & other related work





Le Baron

o u t d o o r p r o d u c t s l t d

8601 St-Laurent blvd, Montreal

(south of Metropolitain blvd)

(514) 381-4231

FISHING • GPS - FISH FINDERS
CAMPING • CLOTHING
HIKING • ARCHERY

① Endurance 'Deluxe' MUSTANG Boater's Vest

- New shoulder length adjustment strap
- Adjustable belt
- Cellular foam
- Colours: Gold/Black/Silver or Cobalt/Silver/Black
- Sizes: S/M, L/XL
- CCG APPROVED
- CODE: MV1281

NEW!



\$ 56.94

MAGELLAN GPS 300

- All View 12™ technology
- Quadrilateral antenna • 24-hour use on 2 "AA" alkaline batteries • 100 landmarks
- 1 route with 10 legs
- 3 graphic navigation screens
- 2 map datums: NAD27 & WGS84
- Max speed: 950 MPH
- Size: 6.25" x 2" x 1.3"
- Wt: 6.8 oz.
- Includes wrist strap, user guide
- CODE: 63008



Special! \$ 148.94



Le Baron's "99" Catalogue (368 pages)

Send \$2.00 with your name and address to:

LE BARON

P.O. BOX 648, Station Youville
 Montreal, Que. H2P 2W3

(819)825-5455 Val D'or

Zellers

50% extra on your Club Z points every Time!

*some restrictions may apply

Thank you for opening a Zellers Account.

This coupon entitles you to **10% off** your purchase today on your Zellers Account.

10% OFF

Zellers
 Truly Canadian

(819) 764-6171 Rouyn

YVAN GAGNON

**COUNSELLORS
 CONSEILLERS**

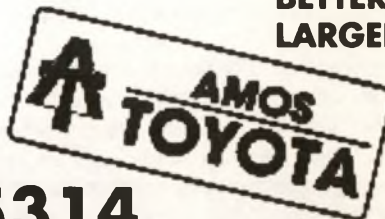
MICHEL TARDIF

1222, Route 111 Est, Amos (Quebec), J9T 1N1

Tel.: (819) 732-53414, Fax: (819) 732-0289, Sans frais: 1-800-563-5314

**SMALLER DEALERS
 SMALLER PRICES**

**BETTER PRICES
 LARGER CHOICE**



AMOS P.Q.

1-800-563-5314

Only one phone Number for all services for your car or truck

Buy a car or truck

Rent a car or truck

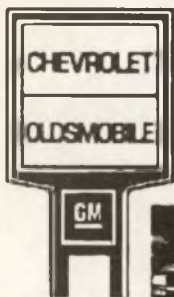
Body Shop Services on all marks

Maintenance and repair on all marks

Tires

Everything you need for your car

DC&D' & DC&D'



Budget

Hockey News

New Arena in Eastmain

BY DOLORES AUDET-WASHIPABANO

Happy New Year to all hockey and broomball players!!! Hope all your goals come true! Special wishes go out to all players having to return south... Hope you've built up necessary energy to last you until the end of your season... You are doing so well... We're all so proud of you for your accomplishment... Just give it your best and have fun playing the game you love!

Brand new Eastmain arena to open soon

Chief Kenneth Gilpin is hoping the brand new arena in Eastmain will have its GRAND OPENING on March 19, 1999, at 13:30 p.m.!!! The event is part of the Eastmain Winter Carnival scheduled during that week. Invitations have been sent to government officials such as Premier Lucien Bouchard and Mrs. Jane Stewart, federal Minister of Indian Affairs, to attend this unique event! Also, Chief Gilpin is hoping former NHL hockey players (Guy Lafleur and others...) will respond to his invitation as well. Exhibition hockey games are to take place with the Pee-Wee hockey category as well as others yet to be planned... Chief Gilpin recalls and will revive "the Original Four," which was a talented mixture of the communities of Chisasibi, Wemindji, Eastmain and Waskaganish that were originally the four communities getting together to make THE team going out to tournaments. This happened during the good old days of outdoor rink hockey times!!!

So, don't plan anything for that weekend. IT WILL HAPPEN IN EASTMAIN! I'll keep you posted with a detailed schedule.

More Hockey News on page 23

Aboriginal Healing Foundation

*Healing
begins with
the
individual,
moving out
to embrace
families and
restore
balance to
whole
communities
and nations.*

Suite 801, 75 Albert Street,
Ottawa, Ontario
K1P 5E7

Proposal Development Assistance

The Aboriginal Healing Foundation has recently completed a series of information workshops across the country. A significant concern expressed by participants in these workshops was the need for proposal development assistance. In response to this concern, and in recognition of the fact that not all Eligible Recipients presently have equivalent skills and capacity to successfully apply for project funding, Eligible Recipients may now apply for assistance with preparation of a proposal.

Eligible Recipients who need additional support are encouraged to:

- Submit a request for **proposal development funding**. Proposal development funding provides grants for the preparation of applications for project funding, and has the following features:
 - > It is unrelated to program funding deadlines. It can be used for any of the Foundation's four program themes. Requests must be received by March 31, 1999.
 - > It is limited to a maximum of \$5,000 per proposal by a qualified Eligible Recipient.
 - > A "Request for Proposal Development Funding" form must be used.
 - > The recipient of proposal development funding will be required to sign a letter of agreement with the Aboriginal Healing Foundation.

Request forms and The Program Handbook 1999 are available through the Foundation office, and on our website.

Phone: (613)237-4441 Fax: (613)237-4442

Toll Free Phone: (888)725-8886

Website: www.ahf.ca

E-mail: programs@ahf.ca

CHISASIBI TOURNAMENT

Chisasibi held its 8th Annual Minor Hockey and Broomball Tournament December 27 to 30. Happy times... Pre-Novices hanging on to their equipment looking for their Goucoum or Goumchoum in the crowd... Houses filled with guests... Here's the spirit of the holidays... What we should remember from the tournament:

Gutsiest goal: Nancy'sh Napash (shoot-out, Novice BB semi-finals)

Gutsiest sweater: #69 Lawrence Pachano

Gutsiest hockey bag: Reggie Fireman's pack sack

Gutsiest song of the tournament: "We are the champions" - Chisasibi weren't... all our guests were! (Thanks to the Relics... You saved the day! Ahaahh!)

Gutsiest save: Stella-Jane Snowboy (overtime save, Pee-Wee BB finals)

Gutsiest cake: Never made it to the arena...

Gutsiest sponsor: Fumex... BB medals arrived 15 minutes after 1st final game!!!

Final results

(All-stars, by ballot from all coaches; ties broken by game stars)

Novice Broomball

Final score: Wemindji 1, Chisasibi 0

Best goalie: Chisasibi I, Janna Bearskin

Best defense: Wemindji, Harold Blackned

Best forward: Waskaganish, Cheryl Moar

Sportsmanship award: Waskaganish, Jocelyn Bobbish

Top scorer: Wemindji, Kathlynn Georgekish

MVP: Wemindji, Kathlynn Georgekish

Novice Hockey

Final score: Waskaganish 10, Wemindji 3

Best goalie: Wemindji, Michael Petawabano

Best defense: Wemindji, Scott Atsynia

Best forward: Team CCM, Derek Neacappo

Sportsmanship: Team Nike, Nathan Pepabano

Top scorer: Waskaganish, Reginald Blackned, 9G 3A

MVP: Waskaganish, Reginald Blackned

Pee-Wee Broomball

Final score: Waskaganish 2, Chisasibi Northern Stars 1

Best goalie: Chis. Robine, Ruthie Napash

Best defense: Wemindji, Lora-Lee Atsynia

Best forward: Waskaganish, Paulette Salt

Sportsmanship: Wemindji, Anita Stephens

Top Scorer: Chis. Northern Stars, Sarah-Jane Bobbish

MVP: Waskaganish, Paulette Lameboy

Midget Broomball

Final score: Wemindji 2, Chisasibi 1

Best goalie: Chisasibi II, Dinah Chiskamish

Best defense: Wemindji, Samantha Asquabaneskum

Best forward: Chisasibi I, Annie Rupert

Sportsmanship: Waskaganish, Cynthia Salt

Top scorer: Chisasibi I, Annie Rupert

MVP: Wemindji, Paula Atsynia

Midget Hockey

Final score: Waskaganish 6, Chisasibi Roger's 1

Best goalie: Chis. Roger's Eric Snowboy

Best defense: Thunder Eagles, Lloyd Matthew

Best forward: Chis. Roger's Matthew Sam

Sportsmanship: Waskaganish, Miles Blackned

Top scorer: Waskaganish, Randy Weistche, 6G 4A

MVP: Waskaganish, Ryan Weistche

Old-Timers

Final score: Chisasibi Relics 3, Waskaganish 0

Best goalie: Waskaganish, Jim Hester

Best defense: Waskaganish, Thomas Katapatuk

Best forward: Chisasibi Relics, Stewart Sealhunter

Sportsmanship: Relics, Samuel Sealhunter

Top scorer: Waskaganish, Hugo Blackned, 4G 3A

MVP: Chisasibi Relics, George Sealhunter

Special thanks to all sponsors. Appreciation goes to Job's Memorial Gardens' personnel! Special thanks to all volunteers: Paul Ottereyes, Roy Neacappo, Margaret Neacappo, Mabel Sealhunter, Debbie House, Anita Sealhunter, Johnny Matthew, Evelyn Sam, Daisy'sh House, Reggie Fireman, Nora Bobbish, Jason Bullfrog, Brian Stewart, Archie Moar, Lorriane Sam (for the ones I forget... thanks!)

Other news!

Jewell Matoush and Amy Diamond have been invited for testing for the upcoming training camp to select a girls' hockey team (17 years old) for the Chrysler Cup (provincial championship or Quebec Minor Hockey Stanley Cup) held in the Gaspé region this spring.

Jonathan Cheechoo was invited to the camp for Team Canada along with 59 others for the World Junior Championship... but did not get selected in the final roster of 20 players.

Charly Washipabano was invited to the camp for Team Quebec along with 45 others for the Canada Games next February... but did not get selected in the final roster of 20 players.

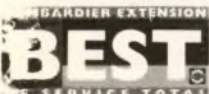
Brant Blackned was awarded Player of the Week in the UHL. In two games last week, Blackned scored five times and added two assists on his way to his second player of the week honours. Congratulations Blackie!

After 33 games, Jonathan Cheechoo has accumulated 46 points: 19 goals and 27 assists.

The Cree Nation Bears, Bantam CC, have been invited to enter the tournament in Rouyn-Noranda (January 15-17) in the Bantam BB Category!!! (Wonder why?!?) Go encourage our Bears!

Any questions? Any comment? Let me know! Well, I've got one...

GO BEARS GO!!!, That's hockey for now! Dolores!




Nortech

EQUIPMENT

942, 3e Rue, Chibougamau (Québec) G8P 1R6

Tel: (418) 748-8188
Fax: (418) 748-3448

514-866-5090

GAY LINE

1-888-505-1010

Information and help for lesbians, gays and bisexuals.

Calls from family and friends welcome.

Open 7 - 11pm, 365 days a year.

We're here to listen when you want to talk.

Ghost Towns

By Xavier Kataquapit

I recall a trip by snow mobile a few years ago with my dad Marius and my brothers. We were on an excursion to visit a couple of legendary ghost towns of the Coast about a 160 kilometers north of Attawapiskat.

It was about 30 below zero when we headed out from home to follow the frozen coastline of the great James Bay on our snow Mobile's. However, 30 below, riding along at 70 kilometers and our over the frozen muskeg was almost unbearable. There were three snow mobiles on this run up the Coast and for good reason. You don't want to be alone and stranded if year snow machine breaks down in the freezing cold, hours from home.

As we sliced through the frosty air, the hours slip by painfully slow, even though we stopped often to warm up with a drink from our thermos of tea. Out on the Bay, this far north, only the seasoned hunter or trapper knows his way around. Everything looked the same as we made our way along the frozen coastline. Marius led us on with his vast knowledge of this land that seemed at times to be mirrored and had no obvious landmarks. If I had been on this trip myself, I would have been lost.

We finally arrived at what was left of an abandoned Hudson Bay trading ghost at Lakitusaki River. It was a trip back in time to visit this spot, on the river that was once a major fur trading point on James Bay. The old wooden church and the deteriorating Hudson Bay store were still standing and provided a hint of what was once a thriving operation in the days of the fur trade. We were happy to bed down for the night in the weathered but still comfortable haven of the Bay store. We dragged in a make-do, 45 gallon drum stove, rigged up a chimney, started a fire and spent a comfortable night protected from the elements.

The next day we headed north again to a more recently abandoned place, a few hours up the Coast. The treeline disappeared on this part of the journey as we entered into the tundra. The

weather had taken a turn for the worst thing we knew by instinct that the temperature had slipped to about 50 below the zero. The wind had picked up and swept across the tundra and the frozen in Bay. It seemed as though we were riding through a foggy mist of white, with patches of dark blue sky visible from inside the whirling snow that seemed unending.

Finally we saw the hint of something up ahead and soon after we arrived at site for 415, the abandoned military base that was part of the DEW line, during the Cold War. It was dangerously cold here and even though we lit a huge fire, the cold was ever present.

It was strange to walk through this ghost village, built in the middle of nowhere, in the midst of the tundra. Standing quiet in the heart of the complex, I imagined the hundreds of military personnel going about their business in their offices, barracks and maintenance garages.

Four radar dishes still powered six stories over the complex. I saw several vehicles that had been left hereto rocked as Mother Earth slowly reclaimed her place. It was sobering indeed to see this place; it was as though we had traveled to the end of the world. I felt as though I was visiting the remnants of some mighty, lost civilization that had passed into oblivion.

For an instant, the thought flashed through my mind that this sight before me was a foreshadowing of things to come. I thought of the strength of my people and our ability to adapt and survive in the worst of situations. It dawned on me, that no matter what technology we produce, if we do not take care of our mother earth and be good to each other then someday, perhaps one of my people in the future will come across remnants of who we were, in much the same way I did at the old Hudson Bay Coast site 415.



Gilles Guertin

Franchisee

Gestion G. Guertin Inc.

McDonald's Amos
12, 1re Avenue Est
Amos (QC) J9T 1H3
Tel : 819-727-9441
Fax : 819-727-9442

McDonald's La Sarre
616, 2e Rue Est
La Sarre (QC) J9Z 2S5
Tel : 819-339-5619
Fax : 819-339-5610

SAAN
STORES

82 - 1ere Ave Est
Amos QC J9T 1H3

50% off all Winter Jackets for the Family
50% off all Winter Boots for the Family

Valid until January 23rd, 1999

C.O.D's accepted

Place your orders by phone or fax:

Phone : 1-819-732-6092 Fax : 1-819-732-7539

Lac Simon Anishnabe Nation Council Minor and Adult Hockey and Broomball Tournament

December 27-30, Palais des sports,
Val d'Or, Qc.

Champions - Hockey

Novice: Lac Simon 0, Waswanipi 9

Atome: Lac Simon 2, Waswanipi 9

Pee-Wee: Lac Simon 1 game, Waswanipi
2 games (best out of three games)

Bantam: Rapid Lake 0, Waswanipi 5

Open Hockey: Big Team Val d'Or 2,
Waswanipi (Midgets) 3

*The Waswanipi Open hockey team
consisted of mixed players from our Midget
hockey team and a few Old-timers from
Waswanipi.

Champions - Broomball

Novice BB: Lac Simon 1, Waswanipi 2

Cadette BB: Lac Simon 1, Waswanipi 0

Midget BB: Lac Simon 1, Waswanipi 2

Women's BB: Rapid Lake 0, Waswanipi
(Juveniles) 5

*The Waswanipi BB women's broomball
team consisted of mixed players from our
midget and juvenile broomball teams.

Hockey Standings

Novice: Waswanipi 1st, Lac Simon, 2nd,
Rapid Lake 3rd

Atome: Waswanipi 1st, Lac Simon 2nd,
Rapid Lake 3rd

Pee-Wee: Waswanipi 1st, Lac Simon 2nd

Bantam: Rapid Lake 1st, Lac Simon 2nd,
Waswanipi 3rd

Broomball Standings

Novice BB: Waswanipi 1st, Lac Simon
2nd, Kitcisakik 3rd, Rapid Lake 4th

Cadette: Waswanipi 1st, Lac Simon 1
2nd, Lac Simon II 3rd, Kitcisakik 4th, Rapid
Lake 5th, Friendship Centre Val d'Or 6th

Midget: Lac Simon 1st, Waswanipi 2nd,
Kitcisakik 3rd, Rapid Lake 4th

Note: In broomball, the Waswanipi
Women's BB (Juveniles) and Midgets didn't
lose any games except the Midgets tied one
up. Waswanipi's Women's BB team went
against five other teams.

CLASSIFIEDS

100 BIRTHS

Congratulations to Shannon
Isik on the birth of her baby girl
destiny. We can't wait to see
your baby! Story I couldn't be
there at the birth of your baby. I
tried my best to go but Santa was
too expensive. Looking forward to
seeing me you guys. Love in
friendship, Jordan, Anaie.

Congratulations to our sister
Grace blacksmith on the arrival
of her son Darius Joey Black-
smith. Born on December 3rd
1998. Grace, no more parties for
you girl. Ha. Ha. Sike! Take
care of your precious little bun-
dle of joy! With love sisters and
brothers.

Congratulations to our daugh-
ter Grace Blacksmith on the ar-
rival of our grandson Darius
Blacksmith. We love you both
so much. We're there to stand
by you and Darius when you
need help! Grace, you're
grounded until the baby is five
years old. Jokes. Take care of
yourself and your little one.
With love always, dad, Andre
Blacksmith and mom Daisy
Blacksmith.

101 BIRTHDAYS

4 Birthday wishes going out
to my chummmmy, WATIO, on
January 15! Also to my MOM
and MOM-IN-LAW on Janu-
ary 11th! And to my Koley
Shmoley on January
5th! HAPPY BIRTHDAY!
Start the new year out with a
BANG! Love Billie Jo

We would like to wish a happy
birthday to Caroline Shecapio of
Mistissini and her son Leslie.
Both from Mistissini on Dec. 29
and also to Bernard Stewart from
Wemindji food into on Decem-
ber 30th. Happy birthday and
many more to come to all of the
above. Birthday greetings come
from the Cheezo family.
Wemindji. P.S. Merry Christmas
and a happy new year to all.

Belated birthday wishes to to
my niece Bessie Jane Ratt-Sam
on December 6, niece Karen
Ratt on December 16, friend
Mabel Mark-Stewart on Decem-
ber 20, nephew Elden Sam on
December 21, nephew Kyle Ratt
on December 23rd. Especially
my son William on December

24, my brother Christopher on
December 25 and by nephew
James Gilpin on December 28.
Hope all yours will be a happy
day. From Daisy in Chisasibi.

Happy belated birthday to my
special little brothers, Bedabin
will be celebrating his third birth-
day on December 14 1998.
Also, Shaun will be celebrating
his first birthday on December
2 1998. Hope both review en-
joyed opening your presents.
Once again, happy birthday. I
love you boys so much. Love
always, your sister Queenie.
Mistissini.

I would like to wish a happy
second birthday to my beautiful
cousin Alayna Starr Trapper
Ottereyes on Jan. 23 1999. Hope
this year he'll give more hard
time for mom and dad to
cleanup for your mass eh! Try
to be a good girl. Love you al-
ways. From year cousin
Queenie. xoxoxoxo.

Happy birthday to my cousin
Karen Shecapio-blacksmith. She
will be turning twelve years old
on Jan. 3 1999. You're turning
into a beautiful, caring and most
of all loving lady. Get well soon.
Miss you alot. Love always,
you're cousin Queenie.
Mistissini. xoxoxoxoxo.

Birthday greetings to Isaac
Mianscum on January 1st 1999.
It's been two years now that I a
wish I could have you and every
time you perform to sing by al-
ways been there just to to look
at you. I hope one day in my
wish will come true. From a se-
cret admirer.

A happy belated birthday to
Isaac Mianscum on January 1st.
We want you to know how grate-
ful we are to have you as a friend.
Hope you'll enjoy your 18th
birthday and many more years
to come. From???

I would like to wish a happy
can't birthday to my cousin Ron
house on December 21st. Hope
your date is as special as you are.
From your cousin Cindy C.
Chisasibi.

We still remember the day
when mom brought you home.
We were very happy to have a
baby brother. Now boodoo girl
and Hayley had a big brother

CLASSIFIEDS

and baby brother. We would like to wish a happy belated birthday to our baby brother Robin Christopher Jonovan Gull who turned one-year old on Sept. 2 1998. Days just went pretty fast. It seems like you were born yesterday once again happy belated birthday. May God keep you every day when the time you get up and the time you get to bed. God bless you baby brother. Love, prayers, sisters Hayley, Eternity and your big brother Jordan.

Happy 3rd birthday to our wonderful daughter Samantha J Coonishish on the first of January 1999. We love you so much, you have changed our lives see your arrival. Thanks but mostly thank you to the creator who sent to us love, hugs and kisses, mom and dad.

Charlene Norma Coonishish. It's your first birthday on the 23rd of January 1999. We both want to wish you a very happy birthday. We love you so much. Love, mom and dad.

We want to wish a happy birthday to Karen L. Bosum on Jan. 6. Happy new year! We hope you have all the best in the years to come. From your niece Andree Ann. And John and Weena to Etapp. We love you!!!

Birthday wishes going out to my brother Delphis on February 4, 1999. To my aunt Maria MacLeod on February 12, 1999 in Ottawa and to my friend Nina metabie on February 26, 1999. Hope your birthdays are memorable. God bless you all. All my love and admiration. Melanie G.

300 PERSONALS

Wishing everybody Merry X-mas and happy new year. Try to be good in 99. Boysh.

We would like to say Merry Christmas and happy new year to our special friend Margaret Cheezo. Nemaska. Margaret, we miss you and we hope to see you soon. From your friends, Crystal Whiskeychan and Jamie Jacobs. Waskaganish.

I would like to say Merry Christmas to my cousins Joanne Moar and Kara Lynn Cox. From CAW. Waskaganish.

Thank you!!! Stella. To my daughter Stella. Thank you for the support you have given me in looking after your brother and younger sister, also helping the raise them. Many times I felt you were the parent instead of me, you were more wiser, you were more than the motherly type then I was, because the way you handle of the family. I apologize for not being a mother the way you expected me to, but I tried my best. I know I have no skills of being a parent and I don't know if it helps being a single parent also. I am sorry I aid didn't or couldn't bring you up and the others with a father. Days a dysfunctional person I had no idea what obstacles I have caused myself, you and your siblings, but I have already come this far. As a turning point in life to heal, I am forever apologize into people that I have hurt to, either in person or through prayer directly to our creator whose spirit to all within each person. One thing to hope for it is, that I don't intend to go back the way I used to be, (drinking, etc.) I hope whatever remains in my life on earth will have an outcome of healthy attitudes. I know I am just a human being who can make mistakes, and struggling to do what's right for

myself and others around me. I am going to do my best to support you. Thank you for keeping our home our home. Thank you for looking after your brother and sister when I was out, either to help others, business trips in my own time to get away to go on retreat when I was stressed out. Now you have decided to go on, on your own, I respect that very much, I miss you already and remember one thing I will always love you, no matter what distance we are. Belated Merry Christmas and happy new year in 1999. Love always, mom, Daisy Ratt, Chisasibi, Quebec.

This is going out to my loving brothers Lee Roy and Bruno blacksmith. We wish you with a Merry Christmas and a happy new year. Hope you guys are doing well. We think about you every day hoping you guys were here with us. Jordan always says that he wants to see his uncle Lee Roy and uncle Bruno. We miss you and we love you a lot. Love always, y your sister, Angie, Ross and nephew Jordan.

We would like to wish all my family and friends a Merry Christmas and happy new year. Miss you all. Love always, Angie, Ross and Jordan.

I would like to say hi to someone in Mississini. His name is Adrian Pet. So, how are you doing. Hope to see you soon. From your secret sister in Chisasibi. Not J. L. P.S. take care.

In memory of Freda Joyce Wapachee. You will be sadly missed. You will always be in our hearts and thoughts. Even we know that you are in heaven and smiling down to us with our

father in heaven. The reason why you will be missed is that we won't see you hear on earth again to hold you, touching you and to see your beautiful smile, to laugh with someone like you. You did bring a lot of joy a, peace, Love in this world. You were only the one suite granddaughter, daughter, sister and niece. Until we meet again. With love always, Grandma's, grandpas, mom, dad, brothers and aunties.

I want to wish a very Merry Christmas gained a brighter new year in 1999 to my father William Ratt, to my sisters and brothers and their families, especially my three children Stella, William and Sara, my three grandson's Stephane, Curtis and Brendan, and my three nieces Angelina, Sherri and Jenny, my friends and relatives. Story I cannot afford Christmas cards to this year, so I thought I would send my greetings in the nation. All my love to all with no charge.*thank you, employees of the nation. From Daisy Ratt, Chisasibi, Quebec.

Thank you with all of my heart for all the really terrific gifts that you gave me this year. Everything was so wonderful. Thanks to mom, Nannie, Alex, Victor and Valentina, Shaun, Tina, Stephanie, Jillian, Reg, Bob & Lorraine, Michael (no one has ever given me a plastic alligator before) and Neil for adding to my scuba diving equipment. All the best for 1999 - Rhonda.

Happy St. Valentines day to my one and only Clayton. Roses are red, violets are blue, sugar is sweet and so are you. I love you very much. Love always, Melanie G.

REECOM

Mistissini Lake
Quebec G0W1C0



Patrick W. Forward
Kenneth C. MacLeod

Retail • Servicing • Consultations • Computer Graphics

Hours: 9-5 Mon-Fri

Phone: (418) 923-3980

www.workwonders



**MISTISSINI
EYEU TAXI**

George J. Matoush
PROPRIETOR

450, Mistassini Blvd., • Mistissini • (Québec) • G0W 1C0

Phone: (418) 923-3555
Resident: (418) 923-2743



LUND **EVINRUDE**
SPORTS NAUTIQUES OUTBOARDS



Daigle INC

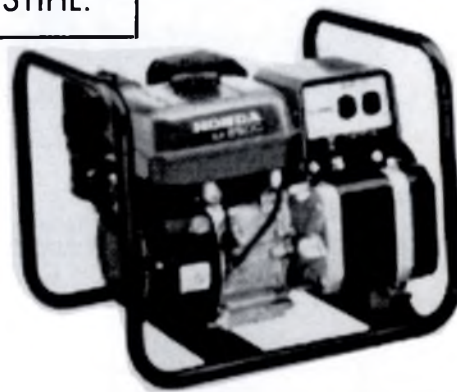
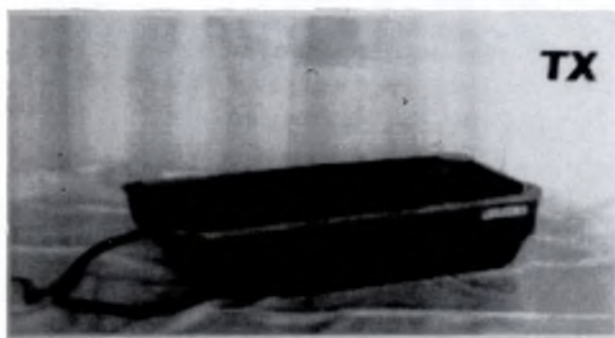
880, 3e Rue
CHIBOUGAMAU (QUÉBEC) G8P 1P9
(418) 748-2381
FAX: 748-3856

HONDA
MARINE

HONDA
Produits
Mécaniques

Husqvarna

STIHL.



WACHIYA!

- Hunting • Fishing • Camping •
- Ammunition • Sporting Goods •
- Automotive Parts & Repair •
- Hardware & Houseware

C.O.D.'s ACCEPTED

Phone or Fax in your orders

Toll Free: 1-877-762-4375

Fax: 819.762.4374

ROUYN-NORANDA

10 Dallaire Promenades du Cuivre

Jacques
Carignan

Associate Dealer

CARREFOUR

DU NORD-OUEST

IN VAL-D'OR

Welcomes you to the
biggest shopping center
in Abitibi-Témiscamingue.

43 stores

To serve you better:

Henri Primeau General Director

Lorraine Le Blanc Marketing Director

(819) 874-5593

METRO
GRENIER

Hart
Qualité Garantie au Meilleur Prix

Zellers



Neoskweskau Memorial Arena



Cree Nation of Mistissini, Quebec

On behalf of the Neoskweskau Memorial Arena and the Organizing Committee,

it is with our great pleasure to officially invite you to participate in:

Neoskweskau Memorial Arena 12th Annual Invitational Senior Hockey & Broomball Tournament January 21, 22, 23 & 24, 1999

Over \$28,000 in prize money and awards to be given away to five

(5) different categories as follows:

CATEGORIES	TEAMS	INSCRIPTION FEE	CHAMPIONS	FINALISTS
Men's Class "A"	6	\$800.00	\$6,000.00	3,500.00
Men's Class "B"	8	\$700.00	\$4,000.00	2,000.00
Old-Timers 35+	8	\$600.00	\$3,000.00	1,500.00
Womens Broomball "A"	6	\$700.00	\$4,000.00	2,000.00
Womens Broomball "B"	6	\$600.00	\$3,000.00	1,500.00

****Prize money may vary depending on the number of teams that register. The first teams to register and pay the registration fees will be accepted. NO EXCEPTIONS. All other teams will be placed on stand-by.**

The schedule will be ready Tuesday, January 19, 1999. The deadline for teams to inform the Neoskweskau Memorial Arena of their arrival is Monday, January 18, 1999 before 1:00pm.

The Organizing Committee of this tournament will not make any changes in the schedule after this deadline date. There will be a \$200.00 penalty fee charged to the team requesting a schedule change, payable before their first game.

***ALL TEAMS MUST SEND THEIR INSCRIPTION FEE IN FULL
BEFORE THE DEADLINE DATE!**

Deadline to register: January 15, 1999

**For more information contact: Errol Mianscum, Arena Manager (418) 923-3248
Jean-Baptiste Loon, Recreation Coordinator (418) 923-3461
Robie Petawabano, Assistant Coordinator (418) 923-3461
Arena Fax: (418) 923-2430 - Recreation Office Fax (418) 923-3115**